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RELIGIOUS.

From the Southern Religious Telegraph.

Immediate Admission to the Church.

It was shown in a preceding number, that the practice of admitting *immediately*, those who profess conversion, can not be defended by any precepts from Christ, because he has left no precept on the subject; that it is not defensible on the ground of apostolic practice, because they had peculiar gifts; acted according to the exigencies of the age, and did many things partaining to the order and discipline of the church, in which we, acting under other circumstances, are manifestly not bound to imitate them. I attempted to show that they were governed in this matter by the principle of expediency; and that having given us no precept, they have left us to act on the same principle.

It is then expedient, in our state of society, to admit persons immediately on their professing conversion? This is the question now before us.—The custom is gaining some prevalence, of receiving those to full membership, at the close of a protracted meeting, or camp-meeting, who have professed conversion only during such meeting. On one day, they profess to be converted, perhaps in a scene of great animal excitement; on the next, before their minds have become composed or their nervous systems tranquilized, in the ardour of excited feelings, which bias the judgment and darken the understanding, they offer themselves and are received into full communion in the church. This is the immediate admission to which my remarks chiefly relate: And against this custom there are, in the opinion of the writer, many grave objections. To some of these objections I shall now allude. Time, however, will not permit me to unfold them in all their length and breadth: Nor is this necessary.

1. *The custom of immediate admission is dangerous to the interests of souls.* Ninety-nine persons out of a hundred generally die in the same spiritual state in which they enter the church. If they enter the church self-deceived, the very act of entering it fastens upon them the chains of self-deception, so that they are seldom shaken off. The formulas of examination and admission are the expression of an opinion on the part of the session, that *they* think the candidates are christians; and accordingly, whenever, in after life, these persons have any doubts of their own christian character, they are quite as likely to refer to the opinion of the session and the church respecting their good estate, as to any internal evidence of their own. A man in this condition, when doubts arise, says to himself, "The session, the church and the world think me a christian; they judge by my fruits and can not therefore be deceived;—therefore, it must be that I am a christian."—I grant that a man has no right to think he is a christian because he is in the church. But right or wrong, man will reason thus. It is an established principle and has passed into a maxim, that we are always disposed to think well of ourselves, when others think and speak well of us.—I can not conceive of a more dangerous condition for a man to be in, than to be in the church and unconverted. This then is an argument as weighty as a human soul is valuable, against hasty admission to the church, especially if it be admitted that a few weeks probation would afford any opportunity to a self-deceived person to be undeceived.

2. *A probation of a few weeks does afford important advantages, both to the church session and the candidate, for deciding whether the work has been genuine on the heart of the candidate.* Our Saviour puts this point beyound question. *Ye shall know them by their fruits.* Matt. 7: 16. But how can you know them by their fruits, if you allow no time for the fruits to grow? The advocates of immediate admission, utterly cast aside all that is valuable in this test. They claim to be able to judge best by the blossoms. This is as bad philosoply as it is orthodoxy. Can a man decide with as much certainty respecting the specific nature of a tree, about which he is in doubt, if he judge by the first opening blossoms, as if he wait and examine the fruit also? A season of revival very much resembles the season of spring, when the fruit-trees are in blossom: There are many flowers, and at first a rich promise of fruit, but it is a fact familiar to us all, that much of it soon falls to the ground. Many of the fairest blossoms produce no fruit: so in respect to religion in a time of revival. It is often the case that some of the brightest and most zealous at such a season, do, after a while, fall away.—The practice of immediate admission is based on an assumption which plain, good sense does not allow, viz. that delay affords no advantages for detecting the fallacy of the hopes of the self-deceived and the arts of the hypocrite.

3. *Without putting new converts on probation for a time, we can not secure the churches from unconverted members.* The objector may say, "Admit professed converts *immediately*, and then keep the church pure by drawing closely the reins of discipline." Discipline ought to be exercised much more than it is;—but we ought to avoid, as much as possible, creating occasions for discipline, because its exercise in a church usually produces dissension, and is an obstacle to the growth of piety.

4. *The consequences of having barren, unconverted members in the church are decidedly bad to men of worldly minds.* Worldly men are constantly looking upon the members of the church, and comparing their own characters and actions with theirs. So long as they can persuade themselves that they are doing about as well as the members of the church, they find no difficulty in soothing their fears, quieting conscience, and living on in impenitence and unbelief.

5. *The practice of immediate admission brings no mo[illegible]ns into the church.* The probati[illegible] real christians to the church, unless we allow the unscriptual notion of falling from a state of grace. Our Methodist brethren might, in perfect consistency with their views on this last point, admit candidates immediately. But even *they* do not do it: they put their candidates upon a three or six months probation before receiving them to full membership. I ask then, what do the advocates for immediate admission gain by their plan?

6. *No accession of members can give real strength to the cause of Christ, which increases the relative proportion of unsound members.* This position needs no proof.

Dr. Moshiem, author of one of the best authenticated histories of the church extant, concedes that the practice of the Apostles was to admit candidates immediately on their professing faith in Christ. But he says this practice was given up after the age of miracles had ceased, and that *then* those wishing to join the church were put upon probation, and were formed into classes of catechumens. This appears to be the uniform testimony of historians of the church.

In Scotland, at the present day, candidates are in the same manner, organized into classes for instruction for a quarter or so, and are then received. This practice, however, is not general.—In the New England churches the probation usually varies from three to seven or eight weeks. The candidates are examined, then, on the following sabbath propounded, i. e. their names are read out in presence of the whole congregation, as persons who propose uniting with the church on the next sacramental occasion.—Thus, Mr. Editor, I have touched upon some of the leading objections to immediate admission of professed converts to the church. There may be emergencies in which immediate admission would be expedient, but the best general rule, in the opinion of the writer, is to put candidates upon a probation of a few weeks, until we can judge of them by their fruits. *Ye shall know them by their fruits.* C. J. K.

Prayer of Faith.

Mr. Editor—It is probably well known to the most of your readers, that the Rev. John Howe was one of the most eminent and orthodox divines of the seventeeth century. He lived in the time of the Protector, Oliver Cromwell, and was cotemporary with John Owen, Archbishop Usher, Baxter, Boyle, and Selden. He was a man of great talents and attainments. His works have descended to us in two large folio volumes, and are worthy of the serious perusal of every man who wishes to obtain a knowledge of Christian truth and duty.—We doubt, indeed, whether any thing in the language can be found superior to his treatises on delighting in God, and his blessedness of the righteous. It was the lot, however, of this extraordinary and excellent man, to live in the time of great religious excitement. The same notions, essentially, of the prayer of faith prevailed then, as have been advocated in more modern times, by Mr. Trair and his followers. The Protector Cromwell, and a considerable portion of his court, were strong advocates of this peculiar doctrine. This was well known to Howe; but he believed it to be his duty as a minister of the gospel to expose the fallacy and absurdity of such views of an important Christian duty. Accordingly, when his turn came to preach before the Protector and his court, he went fearlessly into the pulpit and placed their errors before their eyes. The circumstances of this transaction, are thus related by Doctor Edward Calamy, in his life of this eminent saint. He says, "I had heard from several, and it had been confirmed to me by Mr. Jeremy White, who lived at Whitehead, as Chaplain, at the very same time with Mr. Howe, than the notions of a *particular faith in prayer* prevailed much in Cromwell's court; and that it was a common opinion among them, that such as were in a special manner favored of God, when they offered up prayers and supplications to him for his mercies either for themselves or others, often had such impressions made upon their minds and spirits by a divine hand, as signified to them, not only in the general, that their prayers would be heard and graciously answered, but that the particular mercies sought for, *would be certainly bestowed;* nay and sometimes also intimated to them in what way and manner they would be afforded, and pointed out to them events beforehand, which in reality is the same with inspiration. Having heard of mischief done by the prevalence of this nation, I took the opportunity, says Calamy, when there was nothing to hinder the utmost freedom, to inquire of Mr. Howe, what he had known of this matter, and what were his apprehensions concerning it? He told me the prevalence of this notion was too notorious to be called in question; and that not a little pains was taken to cultivate and support it; and that he once heard a sermon there, from a person of note, the avowed design of which was to support and defend it. He said he was so fully convinced of the ill tendency of such a principle, that after the hearing of this sermon, he felt himself bound in conscience, to set himself industriously to oppose it, and *to beat down that spiritual pride and confidence* which such fancied impulses and impressions were apt to produce and cherish. He told me he observed that while he was in the pulpit, Cromwell heard him with great attention, but *would sometimes knit his brows and discover great uneasiness.* When the sermon was over, he told me a person of distinction came to him and asked him, if he knew what he had done? and signified to him that Cromwell would be so incensed at that discourse that he would find it very difficult to make his peace with him or to secure his favor for the future. Mr. Howe replied that he had but discharged his conscience, and could leave the event with God. He told me that he afterwards observed, Cromwell was cooler in his carriage towards him than before. He added that he had a great deal of satisfaction in what he did in this case, both in the time of doing it and ever afterwards."

The text from which the good man preached was the fifteenth verse of the fifth chapter of the epistle of James, "The prayer of faith shall save the sick; and the Lord shall raise him up." As might be supposed, he did not adopt the prevalent theory that such passages are to be taken without any restrictions or limitations, for in that case prayer would make a man immortal; and whenever our lives were in danger, if we could only procure some one or more to exercise their faith in prayer, on our behalf, we might consider ourselves perfectly safe. In his explanations of this passage, he adopted the same principles, which we have advocated in previous essays on this subject. He considered it as referring to an extraordinary case, and as belonging wholly to the apostolic ages. It was extraordinary as to the [illegible] to be exercised. The prayer of faith shall save the sick, that is, he says, *in those days, when the state of things made it necessary that frequent miracles should be wrought for the confirmation of the Christian faith.* The promise then was, Whatsoever ye pray believing, ye shall receive, or it shall be done. It was extraordinary as to the effects produced. The sick were healed, but not universally: for the power of God was seen in working this miraculous faith in the minds of those who offered prayer and in affecting the thing. So that the matter, says Howe, was always in God's own hand, and bestowed according to his sovereign pleasure. In his infinite wisdom he, at that time, saw fit to establish the gospel of Jesus Christ by signs and wonders, and divers miracles and gifts of the Holy Ghost. But *now* the gospel is established; and no man can say that he possesses this extraordinary faith with any more propriety than the gift of tongues. God does not produce this faith in the mind of any one only when he designs to effect a miracle through his instrumentality; and as men now-a-days work no miracles, we are obliged to say that this prayer of faith has wholly ceased.—*Boston Telegraph.*

Who hath made thee to differ?

Those who deny that the Holy Spirit is the efficient cause of regeneration, or that conversion is effected by the special and irresistible grace of God, teach that the cause of this change is either the sinner himself, who is the subject of it, or the power of motives. It is not my present design to examing these hypothesis philosophically, but to inquire whether they can be reconciled with the plain doctrines of revelation.

Is the sinner himself the efficient cause of his own conversion? Those who suppose he is, believe that he effects this change by his own power, or "simple volition," "through the influence of motives." Suppose, then, two persons alike in capacities and character, are under the same influence of motive; and one of them is converted, "changes the governing purpose of his life," or "changes his heart and turns to God," It is certain that the other person will turn to God? Doubtless those who hold that the sinner is the efficient cause of his own conversion, would answer in the negative; because the affirmative would imply that there is a necessary connection between the influence of motives and the conversion of the sinner; and if there is such a connection, it can not be true that men "actually have the control over their mental and moral powers." But if it is not certain that the other person will turn to God, and if he should not turn, or not change the governing purpose of his life, the consequence will be, that while one becomes interested in the everlasting covenant, and rises to immortal glory, the other remains under condemnation, and sinks to remediless destruction. And if the former, when ascended to glory, should be shown the contrast between their conditions, and should be asked, "who hath made thee to differ?" could he consistently answer, "the sovereign, free and boundless grace of God?" No: he would say, rather, "I actually had the control over my own powers, and self-moved, or by the exercise of my own severeign prerogative, I changed my governing purpose, and thus made myself to differ." Could he consistently acknowledge that he was indebted to the eternal purpose of election for this difference? It is plain that between the eternal purpose of God and his conversion, there would not have been any connection, involving efficiency in God as the cause. And if he is not indebted to the purpose of God in such a sense as implies that God is the cause of his conversion, or his differing from the other person, it is impossible to conceive in what sense he is indebted to the divine purpose for it. It is evident that, according to the hypothesis to which I now refer, he would, in the view of all intelligent creatures, be justified in saying, "I have made myself to differ," and in denying the doctrines of election, and divine sovereignty; and also in contradicting the declaration, "by grace ye are saved, through faith, and that *not of yourselves,* it is the gift of God."

I find it no less difficult to reconcile with the doctrines of the gospel the other hypothesis, viz. that sinners are converted by the power of motives. It is, I suppose, admitted by all, that the motives by which the sinners are converted, consist in the truths of revelation. If, therefore, power is to be ascribed to motives, it must consist in the clearness and extent in which divine truths are exhibited to the mind. If the minds of men were perfectly alike and in the same state, and were subject to the control of motives, the power or force of motives in relation to them, would be in proportion to the clearness and extent in which they were presented. What other power is it possible motives can have? For conciseness' sake power may be termed *light or knowledge.* This being premised, I proceed to observe, that the conversion of a sinner, not incorrigible, depends, according to the hypothesis, on the degree of light which is conveyed to his mind.—Though a given degree of light has failed, yet if, by the instrumentality of appropriate means, and the agency of the Holy Spirit, it be sufficiently increased, conversion will be effected. It is admitted by those who adopt this theory, that the agency of the Holy Spirit is necessary to an effectual exhibition of truth. But they ascribe to the Holy Spirit no other agency in the conversion of sinners, than that of presenting truth in a clear and forcible light. They deny that he exerts any direct agency on the sinner's mind. But, according to the supposition that the Holy Spirit does no more than present truth to the minds of sinners, does it not follow, that if, previously to their conversion, they are unreconciled to God, they are unreconciled only to a partial view of his character? For instance, an impenitent sinner sees God only as a lawgiver. He regards himself as a transgressor, exposed to the punitive justice of God. While he has this view only of God and himself, his heart rises in rebellion—he will not submit to God. But as soon as the Holy Spirit gives him a view of the atonement, the invitations and promises, his heart relents, he is subdued and he submits. Is it true, then, that one part of the divine character is more pleasing to a wicked heart than another part is? When Christ said of the unbelieving Jews, that they had both seen and hated both him and the Father, was it his meaning, that, as they had only a very partial view of the divine character, they hated it; whereas, if they had had a more extensive view of it, their hatred would have been changed into love? When the apostle Paul says, that the wicked are haters of God, does he mean only that they hate God when it is their calamity to be very ignorant of him? The perfections of God are of one nature. The justice mercy, veracity, goodness and sovereignty of God, are all the same in their nature,—are simply his infinite benevolence exercised towards different objects. One of these perfections is no more pleasing to the natural heart than another. Since the carnal mind is enmity against God, and the impenitent may both *see* and *hate* him, the agency of the Holy Spirit in the conversion of sinner, does not consist merely in exhibiting the divine character in a clear light to their minds. The scriptures ascribe to him a more important agency. While they represent him as reproving of sin, of righteousness, and of judgment, this is not all. His agency in the conversion of sinners, as the scriptures represent it, is to take away the stony heart out of their flesh, and to give them a heart of flesh; to make them willing in the day of his power; to shed abroad the love of God in their hearts; to exert the exceeding greatness of his power, according to the working of his mighty power; to work in them both to will and to do of his good pleasure; and to fulfil the good pleasure of his goodness, and the work of faith with power. Those who are converted, are said to be born of the Spirit; to be his workmanship, created in Christ Jesus unto good works; and to be quickened by him, they having been dead in trespasses and sins. By this language is plainly ascribed to the Holy Spirit an agency distinct from that of merely conveying light to the mind,—an agency which operates on the subject of grace with renovating, transforming and quickening power. It does not come up to the plain meaning of these expressions, to suppose that the Holy Spirit merely takes a stand on the forum of the sinner's conscience and reason, and as an orator presents arguments, and illustrations, and entreaties. The malignity of the hearts of sinners is such, that they hate God when they see his true character; and therefore it is necessary to their conversion, that an agency superadded to that of presenting truth to their minds should be exerted,—an agency which will cause them to *love* the truth which they naturally *hate.* The conversion of sinners is a great and glorious work. Let the Holy Spirit have the praise and glory which belong to him as its author. Let Christians feel their obligations to him for what he has done for them; and let sinners be convinced, that if they are saved, it must be by the washing of regeneration, and renewing of the Holy Ghost.—*Volunteer.*

From the Southern Religious Telegraph.

Owe no man any thing.---*Paul.*

Although I have begun with a text, Mr. Editor, it is not my intention, exactly, to preach a sermon. One very applicable to many professors of religion, might, however, be preached from those words of the apostle. The plea of being *in debt*, has deprived the church of much of that aid which it might reasonably expect from its members.—How many souls are now in endless perdition, which, we have reason to believe, might have been saved, if the church had done its duty. And multitudes in the church are neglecting their duty, because they are *in debt.*—For example;—there is neighbor B., who owns a plantation of more than a thousand acres, well furnished with servants, stock, &c. Ten years ago, or more, he was desirous of enlarging his possessions, and run deeply *in debt* for the purchase of a piece of land adjoining his, and he has been *in debt* ever since; and although I believe he is truly pious, and takes a deep interest in the benevolent enterprises of the day, yet he always pleads his being *in debt*, as a reason why he contributes so sparingly, to aid in the promotion of those enterprises. "He must be just, before he is generous;"—A maxim, correct in itself, but often misunderstood, and misapplied.

But you will ask, perhaps, are Mr. B's family, and other expenses regulated by the same principles, as his contributions to benevolent purposes? I will state a few facts, and leave it for you to draw the inference.

If you go to his house, you will find it quite as well furnished as you would expect from the extent of his possessions;—indeed you will discover a little aiming, in many things, at *style.* You will find his table *well* supplied, with what the season and the country afford. You will find the dress of the family, both at home and abroad, indicating a knowledge of what is *fashionable*, both in *cut* and quality. As to the employment of their time, you would suppose that ease and plenty were their happy lot.—I have given you the premises, you may now draw the conclusion.

Far be it from me to impute any improper motives to my neighbor B., or throw out an intimation that he is not strictly conscientious in what he does. But would it not be much better for him to sell a part of his property, even at a sacrifice, and pay off his debts;—and be *just?* If those debts are *now* due, justice *demands* their payment. His mind would then be relieved from that anxiety which I know is a continual and heavy burden to him:—His family, who are considerate, and the most of them of mature age, would then know the true extent of their resources:—And the *interest* which he is now paying to his creditors, if cast into the treasury of the Lord, with what he is now contributing, would *greatly* aid the cause of christian benevolence. In this way he could be *just,* and *generous too.* He would greatly promote his own happiness,—the happiness of his family, and the prosperity of Christ's kingdom.

Mr. Editor, christians must greatly elevate their standard of liberality, or the world will never be evangelized. The church, as a body, is asleep on this important subject; and whilst they are slumbering, immortal souls, by hundreds and thousands, are going down to eternal woe Yes, Sir, while the *church* is slumbering at its ease, the damnation of sinners *slumbers* not. It is true, that some few are beginning to open their eyes to the importance of this subject; but even they are not yet half awake, they only see men as trees walking.—How faint and confused are the most vivid and distinct conceptions of the loss of one immortal soul. And yet, whilst a great portion of the church are making the anxious inquiry, "what shall I eat; and what shall I drink; and wherewithal shall I be clothed?" millions, and hundreds of millions of immortal souls are in the broad road to destruction; yea upon the very confines of hell, and not an anxiety is felt, not an effort made, to pluck them from eternal burnings. Is not the church asleep?—are not some of its members even without the signs of *life?* Let us hear the decision of scripture on this subject. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that we through his poverty might be rich.—Now if any man have not the spirit of Christ, he is none of his." When, oh when, shall Zion *awake* and put on her strength? when shall Jerusalem put on her beautiful garments; and the captive daughter of Zion loose herself from the bands of her neck? H. S.

A Remarkable Providence.

In the Journal of Messrs. Tyerman and Bennett—a work which will be read with great pleasure by the friends of missions to the heathen, and which ought to be read with attention by those who doubt the power of the gospel to civilize them—the following remarkable occurrence is narrated.

"A few years since, when the gospel was beginning to make its way in Raiatea, (one of the islands in the Pacific ocean,) a canoe, with four men in it, was upset at sea, and they were thrown into the water, where they must have been drowned amidst the everlasting waves drifting them to and fro, unless speedily carried to shore, or taken up by some vessel. Two of the men having embraced christianity, immediately cried—"Let us pray to Jehovah, for He can save us."—"Why did you not pray to him sooner?" replied their pagan comrades; "here we are in the water, and it is useless to pray now." The Christians, however, did cry mightily unto their God, while all four were clinging for life to the broken canoe. In this situation, a shark suddenly rushed towards them, and seized one of the men. His companions held him as fast and as long as they could; but the monster prevailed in the tug between them, and hurried the unfortunate victim into the abyss, marking the track with his blood. He was one of the two who were idolaters.—After some time the tide bore the surviving three to the reef, when just as they were cast upon it, a second shark snatched the other idolater with his jaws, and carried off his prey, shrieking in vain for assistance, which the two christians, themselves struggling with the breakers, could not afford him."

This circumstance, to those who believe in the efficacy of prayer, and that the providence of God is extended to all things, even to the falling of a sparrow, must be regarded as a remarkable interposition. It very naturally made a great impression on the minds of the islanders, and powerfully recommended to them *"the God who heareth prayer."*—*ib.*

Temple of Jaggernat'h.

At a meeting of the Royal Asiatic Society of London, December 3, a description of the Hindu temple of Jaggernat'h, communicated by Colonel Gilbert, was read. It is contained in a letter, dated "Pooreer, 27th October, 1827," addressed to Colonel G. by Mr. F. Munsbach, collector of the government-tax at that place. Besides an account of the buildings of the temple itself, the establishment of priests, &c. the letter details the ceremony of the Rat'h Jatra, or car-festival, one of the greatest feasts observed at Jaggernat'h.—The temple was erected by Rajah Anund Bhim Deo, and completed A. D. 1198. All the land within 20 miles of the temple is considered holy; but the most sacred part is inclosed with a wall, about twenty-four feet in height, forming nearly a square of 676 by 660 feet. About fifty temples are included within this area; the most conspicuous is a lofty tower 200 feet high and twenty-eight feet square inside, with two stone buildings having pyramidal roofs adjoining.—At least 3,000 families of priests and others compose the establishment for the service of the idol, besides 400 families of cooks to prepare the holy food called *Mahaprasad.* There are also 120 dancing girls attached to the temple. The principal festivals are the Powder Feast, Swinging Feast, Bathing Feast, and Car Feasts. Mr. Munsbach states, that either the practice of voluntary immolation under the wheels of the car has never existed, or it has long ceased as to actuate the present worshippers of the idol, as during four car-festivals, which he has witnessed, only three such cases occurred;—one of these, however, he is inclined to consider was an accident, and in the other two cases, the individuals were suffering from that dreadful complaint, the leprosy.

MISSIONARY.

For the Western Luminary.

American Board of Commissioners for Foreign Missions.

Mr. Editor,—Circumstances render it expedient again to address the patrons of the Board, in relation to the necessities and claims of the missions under its care. Two numbers are therefore submitted, with a respectful request that they may be inserted in your paper, in case you think them fitted to subserve the cause of our Lord Jesus Christ.

Missionary Rooms, Boston, March, 1832.

NO. I.

The appeal to the churches, made a year ago, was not in vain. The receipts of the Board began soon after to rise, and have been sufficient to meet the expenses of the year. They have supported ninety families among the heathen, and nearly fifty unmarried laborers. A thousand schools, containing more than fifty thousand scholars, have been kept in constant operation. The mission-presses have been employed in different languages, at the rate of fifteen millions of pages a year. Two new printing establishments have been added to those previously in use by the Board. A debt of nineteen thousand dollars has been paid; and twelve preachers of the gospel, with a physician and printer, have been sent into the field—all, except three, accompanied by female helpers.

These facts are mentioned, as demanding gratitude to God, and greater courage and zeal in prosecuting this holy enterpise. They powerfully excite us to increase the speed and momentum of our onset upon the heathen world. They encourage the belief, that the Lord is with us; and this belief rises to an animating certainty, when the mind is allowed to run back through the short period since the commencement of our foreign missions. The first missionaries ever set apart by our American churches for heathen living beyond the limits of our territories were ordained at Salem on the 6th of February, only twenty years ago. Up to that day, we had acted on the principle of restricting our efforts to our own country. But then the churches solemnly recognized the obligation to labor for the salvation of all men without reference to country, throughout the habitable earth. They then acknowledged their relation of brethren to the inhabitants of Asia, Africa, and Europe, and the thousand islands of the Indian and Pacific oceans; and then the expansive spirit of benevolence began to pour forth a fertilizing stream upon the parched and desolate world.

That stream indeed, like all great and mighty rivers, was small in its beginning. Broad as its surface is where we now stand, it commenced in a mere rivulet. The number of men at first set apart for a service which had for its avowed object the spiritual renovation of hundreds of millions of human beings, was only five; and when the Prudential Committee passed the resolution to set them apart for this service, and invited the messengers of the churches to assemble for their consecration, there was little more than a hundred dollars in the treasury.

Yet who does not perceive the moral sublimity of the transactions on that day? The passing of the Rubicon, the battle of Waterloo, were nothing, in comparison with them. The venerable Dr. Spring was right, when he said on that day, that all the previous enterprises of the American churches retired before the one in which they were engaged, as stars before the rising sun. And Dr. Worcester was right, when he declared that he then beheld the gleams of the dawning of a glorious day.

And how has the day advanced in promise and splendor, in the twenty years past! Nineteen missions have been established by this Board, making one for almost every year. Nearly a hundred preachers of the gospel have been sent forth among the heathen, of whom sixty-six are now in the field; and there are, besides these, fifty lay assistants, and one hundred and thirty-six female helpers. The gospel is regularly preached at more than fifty stations, and a million of books, and fifty millions of pages, have been printed by the several missions in eleven languages.

With the smiles of heaven, so signally vouchsafed, the Board and its patrons will not think of relaxing their endeavors. The importance of moving onward continually in the work of foreign missions, is commensurate with the claims of a dying world. And now, that there are no arrearages to pay—that every dollar goes to strengthen or enlarge our system of means—that millions of the heathen are easily accessible—and that preachers of the gospel in augmenting members are tendering their services as missionaries; who will allow any thing but imperious necessity to prevent his *increasing* the amount of his annual contributions?

Seventeen missionaries and a printer have already been accepted by the Prudential Committee, and most of them will be anxious to go forth during the present year. They plead their age, the shortness of life, the time necessarily consumed in learning the languages, manners, and customs of the people among whom they are to be sent, and the condition and prospects of the millions upon millions hurrying rapidly to the bar of God in total ignorance of the only Name under heaven given among men whereby they can be saved; as reasons why their delay in their native land should be as short as possible. The Committee are in correspondence with other promising young men, who are on the point of completing their preparatory studies. But to send the men into their respective fields who are already accepted, and to give such aid to the men who are now enduring the burden and heat of the day, as *all* the friends of the Redeemer and of man will think they ought to have, will require the receipts of the present year to be at least *one hundred and thirty thousand dollars.*

Within the short space of a year, what bereavements have we been called to sustain! Evarts and Cornelius, two leaders of our enterprise, have been successively removed. How much did we and the churches lean upon them. But they are gone; and we shall see them, hear them, have their aid, no more. The Lord is teaching his people to cease from depending too much on man; but, at the same time, he would have each one to understand and feel the amount of his own personal responsibility. Every man is responsible for the right performance of his own duty. And what every man's duty is at such a time as this, is an inquiry which concerns us all most deeply. Life is a vapor, and ere we are aware it vanishes away. From the silent grave, where he now rests in certain hope of a blessed resurrection, our late Secretary preaches to the men of vigorous constitution and blooming health, saying, *Be ye also ready!* How earnestly did he plead with the disciples of Christ to regard themselves, their property, their time, and their all, as belonging to their Lord. And were he now to speak from out of the ineffable glory of heaven, upon nothing would he be more likely to dwell, than upon this very theme.

Sandwich Islands.

The following are extracts from the Journal of Mr. Goodrich, (who is stationed at Waiakea, on the island of Hawaii,) published in the Missionary Herald for February.

Friendly attentions from the Rulers.

Dec. 28, 1828.—We had the pleasure of witnessing the arrival of Kekauonohe and her husband Kealiiahonui. They have taken a bold and decided stand on the side of virtue and religion.—Their principal reason for coming here at this time, is to cheer our hearts and strengthen our hands in propagating the gospel of peace among their people. A few days after their arrival they sent out word for all the people of Hilo to come together and hear what they had to say. On the day appointed, 4,000 or 5,000 assembled together to receive their instructions. The meeting was opened with prayer. Kealiiahonui then made a spirited address to them, contrasting the superiority of their state under the christian religion over their former ignorance and degraded situation, by adverting to the time when there was so wide a difference between chiefs and people, when it was death for them to wear the same kind of clothes with the chief, while now they were more nearly equal. He also enjoined upon them to give heed to the instructions of the missionaries, since the missionaries were seeking their good, &c. Kekauonohe then followed. also comparing the present happiness of the common people with that when they were obliged to fear and dread the chiefs; when it was death if even the shadow of any one happened by chance to be cast upon the chiefs, it being a crime so great that nothing but death would atone for it; but now those who turned from their evil ways, and persevered in doing that which was lawful and right, those, she said, should be considered as their brethren, and hold an intimate relation between them: and with many other words she exhorted them to persevere in well doing.

Sunday, Feb. 15, 1829.—The king having arrived during the past week, desired me to request the people to be seated after the regular services were over, in order that he might speak his mind to them; which being done, he made a short and appropriate address to his subjects. He enjoined upon them to give heed and observe the laws that were established, prohibiting murder, theft and adultery, and particularly to regard the instructions of the missionaries, as they taught only what was for the good of the people.

Commencement of a Revival.

April 10.—A seriousness has evidently commenced here. Numbers are requiring with a good degree of earnestness—we hope in answer to the prayers of the church, a feeble band, and few in number; they having set apart a day, for several weeks past, for humiliation, fasting and prayer.—While we are speaking, the Most High seems abundantly ready to grant our requests.

May 8.—The natives are coming every day, and almost every hour in the day, with anxious inquiries respecting their souls. They come in such numbers, that we deemed it best to set apart one day in each week to attend to their inquiries. Monday afternoon and evening is wholly occupied in giving them instruction on the all-important subject of their salvation. The meeting is conducted someting in the manner of meetings of inquiry at home.

High Priestess of Pele.

July 13.—I have lately received information that the chief Priestess of Pele, (the goddess of volcanos,) has left her residence in Hamakua, to take up her abode here, where she can enjoy the preaching of the gospel, being fully convinced of her folly in officiating as high priestess to that which was the most terrible of all their gods When I have questioned her respecting her belief in their former terrible deity, her feelings seem to revolt at the idea of saying any thing respecting her former belief in that which she now knows to be no good. She says she once thought it to be a reality. The people used to think that her power was irresistible, and trembled at her presence. They used to pray to her, and also to Pele to take care of her, that thereby she might be propitious to them. They were required to prostrate themselves when she passed, upon pain of death. But now, she takes her place at the footstool of sovereign mercy, anxiously inquiring, with hundreds of others, the way of life.

Extraordinary Attention to Religion.

April, 1830.—About a year has elapsed since the attention to religion commenced here; and the spirit of inquiry has extended more than sixty miles. Many natives have left their lands, and come and asked permission to settle where they can enjoy religious instruction. Four head-men, residing from six to eighteen miles distant, have come and settled down near us, in order to partake in the worship of the Sabbath, and enjoy other sanctuary privileges. Many say that they have obtained joyful hearts, so much so that they cannot sleep at night. One and another come to us with the inquiry, Is it right to weep and shed tears? Sometimes, say they, our tears run down our cheeks while thinking of God's goodness; sometimes at home, at other times by the way; and when in the house of prayer, and also in private devotions. They inquire, what can be the meaning of the tears running so freely? Can it be right to weep so much? They freely own that Paul's description of the vices of the heathen, in the first chapter of Romans, is a correct delineation of their character, and say, How could he have known it so well! Our house has been thronged from morning till night, and from night till morning. We have frequently been called up at midnight to converse with those who are anxious, and then again at daylight; so that we have little or no time of our own.

Our labors are numerous and much varied. We have public worship twice on the Sabbath. Mrs. G. has a large Sabbath school between meetings, and also a Bible class in the afternoon, and she also meets a praying circle of females in the evening, and a school likewise in the week of about thirty scholars. The above, and the continued calls of the natives, occupy most of our time. Monday, from two o'clock, P. M. till nine in the evening, our house is thronged with natives who attend our meeting for religious inquiry.

Affecting Retrospect.

If the following extract from an article in the Quarterly Register be not exaggerated, it will astonish almost every one whose eye may be attracted to it, and magnify in their view the guilt of their species. Who can doubt, that, for this cause, God is angry with the nations of Christendom, and that he will make inquisition for blood and apprehension. To what an amazing extent have these evils been carried! And can it be too soon, to attempt to fix a limit to them?—*Christian Mirror.*

"It has been computed that more than twenty-eight millions of human beings have been stolen from the continent of Africa, and reduced to servitude, since the slave trade commenced; and considering the length of the period during which this slavery has existed, we may doubtless estimate the increase of the slaves in the house of their bondage at five times the number originally imported. We shall then have nearly one hundred and seventy millions of thinking and immortal minds which nations professedly Christian have, within the space of four centuries, virtually and directly devoted to ignorance and debasement. This they have done to a number of human beings equal to the whole present population of Europe."

PRESBYTERIAN CHURCH.

For the Western Luminary.

A Plan

For the better organization of the General Assembly of the Presbyterian Church in the United States.

In the Luminary of last week, I threw before the church a few thoughts on this deeply interesting subject. My view was to bring the matter before the Presbyteries, in hopes that some plan might be matured, which would operate uniformly, and not require amendment for many years, and which might better suit the condition of our large and daily increasing church.

That something must be done, and immediately, seems to be granted by all.

Three things seem to be essential to our Assembly. 1. That in its organization it be composed of an equal number of ministers and elders. 2. That it be composed of members annually elected by some of our inferior courts. 3. That they have ultimate and *decretal* jurisdiction in a few vital cases. It is evident that an attempt has been made to embrace a fourth principle, viz. to equalize the representation. This never has been accomplished, and we will venture to say never can, upon the present, or any devisable plan. Nor is it necessary that it should be accomplished. As matters now stand, any Presbytery consisting of three members is entitled to be represented by one minister and one elder in the Assembly. Upon the principle of an equal representation, if a Presbytery consisting of three ministers has a right to two seats in the Assembly, one of six ought to be entitled to four, &c. But this is not the case. A Presbytery must have twelve members before it can have four seats. Here it is evident that 8-11ths, a little more than 4-5ths of the church, may for years have no representation in our Assembly. And whatever be the ratio of representation, upon the present plan, this element of unequal representation ent ersinto its composition. If this unequal representation, was the only objection to the present plan, I should never think of changing it: for there is no principle of church government, of which I am more fully convinced, than that there is nothing about the church which demands an equal representation in the Assembly. We have been led into an error in this matter by assimilating the government of the church to political governments. That equal representation, as far as possible, should be had in the various legislatures of our country, is indispensable, from the fact, that different parts of the country have very different interests to be represented. But the interest of the whole church is one and indivisible. Whatever promotes the interest of one part of the church promotes the good of the whole. It is therefore not an equal representation we want in our Assembly, but *talent, experience, wisdom and piety.* Those ends will be best attained by an equal representation from each of our Synods, however different they may be as to numbers. There may arise a difference of interest between the clergy and laity, but this is guarded by an equal representation in all our courts, from these two classes of church members. Except this, I know of no circumstance which demands an equal representation of all our churches in the Assembly, or, if it were had, whether it would probably operate beneficially. I may be told that in the location of a Theological Seminary, the choice of professors, or a change of the place of the meeting of the Assembly, local feelings might be supposed to operate, and would make an equal representation desirable. I would ask those persons who may object against an equal Synodical representation, whether there is as great a probability of such questions being determined more for the good, and to the satisfaction of the churches, by two, four, six, or eight members from each of our Presbyteries, or by fifteen, or twenty, elected from six Synods, resuscitated out of the ashes of twenty, and thrown together, not according to proximity or upon geographical principles, but by New-School and Old-School *likings;* or whether greater justice and truth might not be expected from an equal representation from all the Synods, chosen from a nomination made, as nearly as possible, by the people themselves, viz. by their Presbyteries.

The present organization of the Assembly is adapted to a few churches, such as our church consisted of, when the plan was formed, but by no means to a church consisting of 2253 churches, of 1584 ordained ministers, embracing 104 presbyteries, which, if fully represented in the Assembly, would make that body consist of more than 400 delegates upon our present plan. It is owing to the fact that these churches have never been more than half represented, that the inconvenience of the plan has not been felt, and the Assembly long since been as unwieldy as the British Parliament. It must at once be abandoned. In my next number I propose to take a more particular notice of the plan published in the Repertory.

J. B.

[From the Biblical Repertory.]

THE PRESENT CONDITION AND PROSPECTS OF THE PRESBYTERIAN CHURCH.

[Concluded.]

The first step which we propose in this new organization is, that the synods as now constituted be dissolved; and instead of having a convention of all the ministers, and an elder from each church, let the whole church be divided into six synods, to be constituted by an equal representation from the presbyteries, according to the original ratio by which the General Assembly was formed. Let each of these Synods meet anually, and possess all the judical and superintending power which now belong to the General Assembly. That is, let them be supreme in all judicial decisions which come up before them by complaint or appeal, from the presbyteries, or by the review of their ministers. In short, we would place each of these Synods in the same relation to the churches under their care, as the General Assembly now holds to the whole body. With this only difference, that the General Assembly would, upon the plan now proposed, be a Board of Union, and an advisory council to the whole church.

The General Assembly, according to this organization, would no longer be a high court of appeals, as it now is; nor a judical body at all; except that any Synod might have the privilege of requesting the opinion and advice of this body, in any matter of difficulty and importance.

According to this plan, the General Assembly, instead of being formed by a delegation from the presbyteries as at present, would be constituted by a deputation from the Synods, in proportion to their numbers. It is not necessary now to fix upon the precise ratio of representation; say one minister and one elder for every twenty more or less; but so regulated, that at no time, the Assembly should consist of more than one hundred members. It is not proposed to make any change in the time or place of meeting. Annual meetings are greatly to be preferred to triennial, or any longer period. The Assembly, thus constituted, let it be made the duty of the Synods to send up an annual report, containing the statistics of the Presbyteries and churches under their care, together with a succinct narrative of the state of religion within their bounds respectively from which the General Assembly might make out and publish a general view of the condition of the churches, and such statistical tables as are now usually printed, with the minutes, annually, or triennially.—To this body it would belong also, to hold correspondence and friendly intercourse, with other denominations of christians, and with foreign churches. Indeed the proposed plan of organaztion would not in the least interfere with the existing relations between the General Assembly and the several evangelical denominations, with which there is now held a friendly intercourse, according to articles mutually agreed upon by the parties.

The funds which are now held by the General Assembly must still remain in their hands; for they have not the legal power of transferring them to any other body. They are held by corporate bodies, which depend on the General Assembly for their existence; and would be forfeited, if that body did not retain the possession and management of them. But it is not foreseen that any difficulty would arise, in regard to this matter, from the proposed organization of the body. As far as these funds are concerned, the Assembly would remain unaltered. The diminution of its members, and the curtailing of its judical powers—which is all the change proposed—would not affect its capacity to hold these funds; and when the body should consist of fewer members, and have less business to transact, much greater attention might be paid to the management and appropriation of these funds than has hitherto been practicable. All the permanent funds possessed by the general assembly are appropriated to specific objects. These are either the education of candidates for the ministry, or the employment of missionaries, to preach the Gospel to the destitute. As these have been given to the whole church, it would not be consistent with the intention of the donors, or the legal charters by which they are held, to transfer them to any one Synod, or to divide them among the Synods. Certainly, these funds, and the institutions supported by them, can be as wisely and impartially managed by a General Assembly, such as is here proposed, as by the body as now constituted.

The Theological Seminary at Princeton, and the Western Theological Seminary, are the only permanent institutions under the immediate care of the Assembly; no alteration would be requisite in the relation which these bear to that body; and the other seminaries would continue to be regulated by their respective constitutions, which of course could not be affected by the change proposed.

We have thus hastily and briefly drawn the outline of the plan which we would wish to see adopted: and which, we sincerely believe, would greatly promote the peace and prosperity of the Presbyterian church in these United States.

It remains to be shown, how such a division of the church, into representative Synods, may be the most conveniently made. Perfect accuracy in the details of such a plan, upon its first consideration, cannot be expected, but it may be useful to give a general idea of the extent and boundaries of the several Synods, according to our present views of what would be expedient.

Beginning then at the north, we would include in the first of these bodies, all the Synods in the state of New-York, together with such parts of New-Jersey, as might choose to be connected with this Synod.

The second would contain, besides the principal part of the Synod of New-Jersey, the whole of the Synods of Philadelphia and Pittsburg, except the presbyteries of Lewes, Baltimore, and the District of Columbia.

The third would comprehend all the presbyteries in Ohio, Indiana, and Illinois, and in the Territories north of Ohio.

The fourth Synod would embrace all the presbyteries of Kentucky, Missouri, Tennessee, and Arkansas Territory.

The fifth, Missisppi, Louisiana, Alabama, Georgia, South Carolina, and Florida.

And sixth, North Carolina, Virginia, the District of Columbia, Maryland, and those members of Lewes Presbytery, who reside in the State of Delaware.

In the above mentioned division, respect has been had to two principles; first, geographical contiguity; and secondly, similarity in views and habits. The object is to promote peace among brethren between whom there are some shades of difference, both as it relates to doctrine, and church polity, and discipline. It ought therefore, to be admitted, as a radical principle, in new-modelling the church, that any presbytery, two-thirds of the members concurring, should have the privilege of connecting themselves with a Synod different from that within the limits of which they are situated. This provision, although it may appear objectionable, on general principles, yet, we believe, in the present condition of our church, is one of great importance, as its effect will be to prevent interminable controversies, about non-essential matters. Indeed, the professed and principal object of the proposed organization is, to bring together, respectively, those members of our church who are pretty nearly agreed in their doctrinal and ecclesiastical views: and to separate those whose differences are such, as to keep them in perpetual agitation. We are aware, that there are among us some polemical spirits, who are of opinion, that the best way is to fight it out, as they are confident that the truth will prevail. In regard to fundamental errors, we are of the same opinion; but in relation to differences among brethen, we think the case is very different. If these cannot agree, let them withdraw from one another, as Abram from Lot.

Let it be granted then, that a Presbytery in the city of New-York, or in any other part of that State which would, from congeniality of views and feelings, prefer a connexion with the Synod of Pennsylvania; or, that a Presbytery in the latter Synod, which would prefer belonging to New-York, be permitted to do, in this respect, what was agreeable to them.—Indeed, we must proceed upon the principle of allowing to others the same rights and privileges which we claim for ourselves. Now, it is not our purpose to enter extensively into a consideration of the reasons which recommend to us this change in the organization of the higher judicatories of our church; we shall only throw out a few hints, leaving it to our readers to follow these out to their legitimate consequences.

In the first place, then, we would remark, that as it relates to the impartial and wise administration of justice, in cases of appeal from a lower judicatory, to say the least, nothing would be lost, by leaving the final judgment to these Synods, constituted as describbed above. No reason can be assigned why these bodies will not be as competent to decide correctly, in all cases, which may come before them, as any General Assembly. The only conceivable advantage of the latter would be, that the members of the court, coming mostly from a great distance, would be more likely to be impartial; but let it be remembered, that these Synods will be representative bodies: and as it relates to impartiality, in all common cases, it is as good for a judge to reside at a hundred miles distance, as at a thousand. And on some accounts, it is far better to have judges who are near enough to take an interest in the business, which may come before them; for we think, that in the General Assembly, we have observed great inconvenience arising from the fact that a large portion of the court felt too little interest in the case of persons very remote from them, to give due attention to the evidence adduced. Certainly, judges who are within a moderate distance, will feel their responsibility more than those very remote. By this arrangement, too, the number of judges will be reduced within reasonable bounds; and persons who feel themselves aggrieved, will not be obliged to travel five hundred or one thousand miles in pursuit of justice; it will be brought to their own door.

In the Synods, as designated above, there exists, so much general similarity and homogeneity, and so much agreement as to the proper course to be pursued in ecclesiastical matters, that there is reason to think, that each of them would be harmonious in its operations: and it is our sincere belief, that general harmony of all the Synods would be the result. Even those portions of the church which are supposed to be less attached to her standards, according to the old interpretation, and less in love with Presbyterian church Government, in its rigorous application, would when left to pursue their own course, undisturbed, rally round their own standards, with a zeal which they do not now manifest. And when captions and acrimonious controversy is ended, a more calm and deliberate opinion will be adopted respecting the points in dispute. And we have so firm a persuasion, that the doctrines of our Confession and catechisms are those of the Holy Scriptures, that we are confident, the more men love the truth, and study the word of God, the more highly will they esteem these summaries of doctrine. And here we will step out of our way, to express our opinion respecting creeds and confessions. No society of a religious kind can exist without them, written or unwritten. None of these formularies are infallible, unless so far as they contain the very words of Holy Scripture; when a man subscribes a creed, or asserts solemnly to any Confession of Faith, he does it, just as if he had composed it for the occasion, as expressing the opinions which he entertains on the different articles of faith which it comprehends. It matters very little, what the precise form of words may be, in which our assent is given; the understanding of all impartial men will be that no man can be honest, who adopts, without explicit qualification, a creed which contains doctrines which he does not believe. To admit this, would render all such instruments perfectly nugatory; and is repugnant to the moral sense of every unsophisticated mind. But when a man composes a creed for himself, he will be ready to acknowledge that it is not infallable; that in many respects, the doctrines asserted might have been more clearly expressed, and that his language may not always have been the most appropriate.

But to return from this disgression, we would advert to another consideration, which, in our opinion, strongly recommends the organization now proposed. In a large extent of Country over which our church is spread, domestic slavery exists, and is practised by church members, under the impression that, in existing circumstances, it is lawful, and authorized by the precepts and practice of the Apostles But those parts of the church where slavery is not tolerated, view the whole thing with abhorrence, and cannot exercise, in many cases at least, charity towards the holders of slaves. This subject has been threatening to disturb and divide the Presbyterian church almost ever since it had an existence; and the evil has been only prevented by great prudence in the General Assembly. They have commonly continued to evade this agitating subject; but this course has not satisfied all, and, before long, it must come up, in such a form as greatly to disturb, if not to rend the church asunder. But by the proposed plan of arrangement, all the churches in the slave-holding states will be separated from those of the non-slave-holding states, and there will be no opportunity of their coming into collision in the ecclesiastical judicatories.

And we need not take up time in remarking, that there will not, upon the new plan, be such a consumption of time, in attending the judicatories of the church, nor such a destitution of the means of grace, by the long absence of ministers, as at present. And as the places of the meeting of the Synods contemplated in the plan, will be within moderate distance, the aged members will be more frequently able to attend, than at the General Assembly; and those bodies in which wisdom and experience are so much needed, will not be so commonly made up of a majority of young and inexperienced men.

It is taken for granted in all that has been said, that the standards of the church as they now exist, would continue to be adopted by all, as at present.—The only thing which could require any change, would be the rule providing for alterations; but as far as it appears to us, this might continue the same as now; for at present, when a majority of the whole number of Presbyteries vote in favor of an alteration, the General Assembly do not consider themselves to be possessed of any power or discretion to counteract the will of the majority, thus constitutionally expressed. And although according to the new organization, the General Assembly will have no appellate jurisdiction from the judgment of the Synods, nor any controlling power over these bodies, yet in the business of proposing standing rules or alterations in the adopted standards, this body can act as the organ of the whole, in sending down proposals, and in receiving the opinions of the Presbyteries, and declaring to the churches what is determined by the vote of the majority.

If it be inquired, how can this new plan be brought into operation! the answer is, that it must be done constitutionally, as the original plan of government was adopted, and as all constitutional changes have been made since. Let a committee be appointed by the next General Assembly to propose an overture to the Presbyteries, requiring them to send up their opinions on the subject, by the next meeting; and thus, if the plan should be acceptable to the Presbyteries and the churches, within a year from next spring, the whole matter may be adjusted, and a large proportion of the existing causes of heart-burning, contention, and confusion, be for ever removed.

But whether the plan for a new organization of the church, which we have proposed, meet with acceptance or not, something must be done to alleviate or remove some of the inconveniences which at present attend the meetings of the General Assembly of the Presbyterian church. The evil begins to be felt so seriously by many, that an effort will undoubtedly be made, at the next meeting of the General Assembly, to have some propositions sent down to the Presbyteries, to effect such an alteration in the constitution of the church, as will diminish the number of members in the Assembly. Some Presbyteries have already had the subject under consideration, and at least one Synod has directed that a memorial be laid before the next meeting of the Assembly, the object of which is to request, that measures be taken to reduce the number of members in that body. Different methods of effecting this object have been proposed. It is evident, that it will not do to increase the ratio of representation from the Presbyteries, for this would be to allow the small Presbyteries an undue advantage over the same number of members in the large Presbyteries, unless it should be so ordered, that two small Presbyteries should unite in sending delegates. Another method of attaining the object which has been repeatedly proposed, is to alter the constitution so that the commissioners to the Assembly should be appointed by the Synods instead of the Presbyteries, according to a ratio which would limit the number of members within moderate bounds; and provision might be made in the rule, which should be adopted, that the delegates should be chosen from the Presbyteries composing the Synod, so that each should have the privilege of furnishing its just proportion.—Although we prefer a more radical reform, and are of opinion that all other measures will prove mere palliations, and that the difficulty will recur, and the pressure be felt hereafter as sensibly as at present; yet we are so deeply convinced of the necessity of adopting speedy measures to reduce the Assembly to a convenient size, that we will co[illegible] of the plans yet mentioned, if this [illegible] agree-

able to a large majority of the church. Certainly, there ought to be no objection to sending down some one of these plans to the Presbyteries. And we see no evil as likely to arise from sending down all of them, and letting the Presbyteries choose the one which, in their judgment, is the best; or, if they should, after all that has happened, be of opinion that nothing ought to be done, be it so. They have the natural and constitutional right to determine this matter.

We have been induced to bring this subject before the churches, that there may be an opportunity of giving it an impartial examination; and that the delegates to the next General Assembly may come up to that body prepared to act on the subject. And if the Presbyteries generally, would consider the subject, and instruct the commissioners in regard to this matter, it would probably prevent a great deal of unnecessary discussion in the Assembly. We should be gratified also, if what we have written should invite free and temperate discussion in the periodical papers, between this time and the meeting of the supreme judicatory of the church. If a plan better than any which has been thought of or proposed by us shall be brought forward, we shall be ready to adopt it in the place of our own, and will promote it as cordially as if it had had been devised by ourselves.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, MARCH 28, 1832.

To Correspondents.—A "Dialogue on Temperance," has been received, and will be inserted in the Temperance Herald, next week.

In order to make room for our friends, and to complete a long article, part of which had been previously inserted, we have been obliged to omit the greater part of the editorial matter prepared for this week's paper.

The Journal of Health.—The February number of this valuable periodical has reached us. The contents are, 1. Safeguards against the Cholera; 2. Night Blindness; 3. Hints to Nurses; 4. The Cholera at St. Petersburgh; 5. Literary Piracy.

National Preacher.—The number of this interesting work for February, is occupied by a Sermon on Regeneration, from the pen of Edward D. Griffin, D. D., President of Williams College. This discourse is founded on Ezekiel xxxvi. 26. "I will take away the stony heart out of your flesh, and I will give you a heart of flesh."

The Post Office.—One of our subscribers in the neighborhood of Leesburgh, Harrison county, Ky., complains that the Luminary never reaches the Post Office at that place for ten days and sometimes two weeks after our day of publication. We would just say with reference to this case and all others of a similar kind, that the fault lies not with us. Our paper is always published on Wednesday, and every copy to be sent by mail is deposited at the Post Office in this city, by the evening of the succeeding day.

These delays are, of course, unpleasant to subscribers; they are equally so to us. Why ten days or two weeks should be consumed in transporting the mail twenty miles, is to us a little marvellous. This matter deserves investigation.

"Temperance Herald of the Mississippi Valley."

In last week's Luminary, we announced our design of commencing a semi-monthly publication, with the above title, to be exclusively devoted to the cause of *Temperance*. We gave some reasons why such a paper should be extensively circulated in the west. Many more could be given; but we deem it unnecessary to urge them here. It must be obvious to every one who will bestow a moment's thought upon the subject, that a publication of this character, if properly conducted, must be an invaluable auxiliary to the noble cause of Temperance. This paper will be furnished at a price so low as to put it within the power of almost every individual in the community to become a subscriber to it; and its size and form will adapt it for distribution as a tract.

No effort has yet been made to obtain subscribers for this publication. Our hope of success rests upon the Temperance Societies and the friends and patrons of the cause in the south and west. We hope that those individuals who feel friendly to the Temperance reform now progressing so remarkably in all classes and conditions of society, will lend us their active co-operation in the circulation of this work.

It is highly important that those who are intemperate, or are in danger of becoming so, should become subscribers to such a publication as we propose to commence. But, unfortunately, such persons generally feel so little interested in a publication of this kind, that but little aid can be expected from them in such an enterprize. If we obtain a subscription list sufficient to support the paper, it must consist mainly of those who are already temperate. Without the zealous co-operation of such, in subscribing themselves and endeavouring to procure subscribers, we have no hope of being able to sustain the publication.

The first number of the *Temperance Herald*, as a specimen of the work, will be issued on Monday, 2d of April next. It will appear twice a month, on a super-royal half sheet, at FIFTY CENTS A YEAR, PAYABLE IN ADVANCE.

Revivals.

Revival in St. Louis, Missouri.—The Rev. P. F. Phelphs, agent for Kentucky of the General Assembly's Board of Education, has recently returned from a visit to St. Louis; in which city he spent several weeks. In a letter to the editor he states, that during his stay in St. Louis, about seventy persons made a public profession of their faith in Christ.

Revival in Athens, Ohio.—A correspondent of the Pittsburgh Christian Herald, says, "A very interesting revival is in progress in Athens, and more especially among the students of the college, many of whom have become hopefully pious within a few weeks." It will be recollected that Athens is the seat of the "Ohio University," of which the Rev. Dr. Robert G. Wilson, is President.

In Bellefountaine, Ohio.—A letter, dated Feb. 14, to the editors of the Cincinnati Standard, "gives a brief account of a revival of religion at that place. During a recent six days' meeting, 23 individuals were admitted to the church; one backslider was restored, and about ten were under deep concern."

For the Western Luminary.

"Gospel Sermons."

It is not an unusual thing for members of a congregation, when speaking of the merits of a sermon which they have recently heard, and been pleased with, to make use of the expression, "It was a Gospel Sermon." I suppose they mean by this, that the doctrines of the cross were clearly and forcibly presented, and that the sermon contained throughout, references to different parts of the Scriptures, and arguments brought from the holy word.

Such a sermon is truly a rich repast to Christians. It is food by which they can grow, and be strengthened, and it is the means through the operations of the holy Spirit by which sinners may be brought to tremble and submit to the blessed Saviour.

But upon hearing the expression spoken of above, made use of on a recent occasion, it seemed to strike my mind with peculiar force; and I was brought to inquire of myself from whence it could have originated. The expression evidently implies that all are not gospel sermons. What a reproach upon the ministry! That men should ascend the sacred desk, in professed obedience to the command of our blessed Saviour, "to preach the gospel to every creature," and yet fail to perform the duties which the high, and responsible office they have aspired to requires.

Now is it true that a charge of this kind could be sustained against any of the ministers of the present day who are called orthodox? I fear it is. A style of preaching is practised by some of our present ministers which seems to differ materially from that of the Saviour, or his Apostles, when they were in the world. How often do we see ministers, who although they condescend to take a text from the Bible, and frequently one which has ideas of vast, and awful importance connected with it, yet disdaining to treat their subject in the common and practical method, they travel over all the four quarters of the earth for arguments, and wade through numberless profane histories, to prove what! why, that the christian must keep his armour closely girded and watch, and pray, and be active in works of benevolence.—Now no reasonable person would object to hearing a minister illustrate his subject by a reference to the history of past ages, and the natural world, and the common occurrences of life. On the contrary, they often have a most happy effect in elucidating many points in a subject, and the man who can use them appropriately, has considerable advantage over those who make no use of them at all. But should they not be used as helps to explain, and enforce a subject, instead of being made the principal theme of discourse themselves, as they often are, and this too, by throwing contempt upon the Sacred history of the Scriptures, which affords a wide field for illustration.

The people of God, hungering for the word of life, pour out their prayers at the throne of grace for blessings upon the word they are about to hear delivered. The young minister, or it may be the aged father in the ministry, arises, and takes his text, and as has been said above, it often is a solemn one.—As he proceeds to open his subject the people are bearing him up in the arms of their faith, and every ear is opened to hear the words that fall from his lips. But alas! the people soon become restless, and inattentive, and seem by their general appearance to have lost all interest in what the speaker is saying; and why! why simply because instead of presenting to them the doctrines of truth in a plain and simple manner, and urging upon them the necessity of perseverance, and exhorting them to greater activity and diligence in the service of their master, they are entertained with, or rather they have to endure a disquisition on metaphysics, or some speculative opinions on the prophesies, or some other portions of Scripture that are considered somewhat difficult to explain. These things are doubtless considerable temptations to the young preachers from the learned institutions of our country, but should they not be guarded against! Is it not robbing the children of God of their necessary spiritual nourishment! Can any one be at all astonished at a state of coldness, and formality in those churches where these things exist! Can the minister be surprised at seeing the sanctuary thinly attended, and the energies of christians slumbering, and sinners unawakened to a knowledge of their danger!—There is doubtless some good in preaching of this description, but there is such a heap of rubbish thrown upon it, that in order to derive any benefit from it, you have to search as for a small portion of wheat in a pile of chaff, in order to get at it.

The Prophet Ezekiel pronounces a woe upon those shepherds that feed not the flock. Would it not be well for all those engaged in the holy office to examine themselves lest they come under the character of those spoken of by the Prophet!

How different is the preaching spoken of above, from that of those holy Apostles, who gave up their lives for the cause of their master! How different from that of a Brainerd, or a Whitefield, or a Martyn! There is a holy stream of light issuing from the preaching of such men, that rejoices the hearts of christians, and makes sinners tremble, and cry aloud. The doctrines of the cross are held up by them in all their freeness, and fullness, and the love of the Saviour is made to glow with peculiar lustre beneath their touch.

The Apostle Paul rejoiced that the gospel was preached in his day, even though it was preached of envy, and strife by some. Now if this same Apostle lived in our day, he would scarcely rejoice at the preaching of some of the present ministers, who doubtless preach through good motives; yet the rich truths of the gospel are so slightly touched upon, that he would scarcely know it to be that gospel, the preaching of which he considered so desirable an object.

A HEARER.

The Emigrating Choctaws.

The following statement of facts relating to the Choctaws who have migrated during the present winter, under the direction of the United States' government, from the state of Mississippi to Arkansas territory, has been communicated to us by a correspondent, in a letter dated Vicksburg, Miss., January 23d, 1832. The testimony which it bears to the good conduct of the christian party, will be highly gratifying to our readers, as it affords a new illustration of the power of the Gospel to transform the savage into a human and civilized being.—*N. Y. Obs.*

You are aware that about five thousand Choctaws have this winter emigrated to their new land, west of the territory of Arkansas. About two thousand were from the Southeastern District. When they assembled at the place of rendezvous, a distressing circumstance occured; a violent storm arose, and blew down some trees and limbs across the camp, killed two women, mothers of large families, and wonded several others. It is said the lamentations for the dead, the groans of the wounded, and the noise of the storm, presented a most distressing and horrific scene.—Notwithstanding it has been often said that the missionaries diffused a spirit of insubordination and unwillingness to remove, among the Indians, it was observed that most of the Christian party in this district were among the emigrants, and I learn from two gentlemen, who overtook them on their journey to Vicksburg, where they took the steamboat, about the middle of December, that notwithstanding they were surrounded by temptation, most of them remained firm and unmoved.

Before they left their own home, the Christian Indians appointed a company of light horse to prevent the introduction of whiskey into the camp, which they accomplished with difficulty. It was brought to the camp by white men. Some of this company were members of the Rev. Mr. Wright's church, who is on his way to the new country, for like the good shepherd he will not forsake his little flock of *red men*.

When the Sabbath came, the Christian Indians refused to work, saying, "It is the Sabbath." The white man appointed to oversee the work, who was also a *professor of religion*, told them they should lose their wages if they did not work. They replied, "We are willing to lose our money, but are not willing to work on the Lord's day;" and they thus not only abstained from labor themselves, but by their example and influence, induced others to abstain. Let him who thinks the Indians incapable of moral improvement, treasure up this fact.

It may be interesting here to narrate another fact which occured before the Indians left their former homes. A member of the church had been to the factory to receive his annuity, and on his return was unexpectedly detained by a heavy rain which swelled the rivers on each side of him and rendered them impassible. He ate nothing on Sunday. On the Sabbath he might have escaped, but believing it would be a violation of the Sabbath, he sat down in the woods, and spent the Sabbath there, and he said "It was a happy day to me.,' Whatever opinion may be formed as to the propriety of impropiety of his conduct under such circumstances it is a fine illustration of the conscientiousness of a christian Indian.

Whilst the Choctaws were encamped at the commencement of their journey, a gentleman who visited them one Monday morning, found many of them assembled in a separate tent and engaged in singing and prayer. They remarked that the day before, the rations were given out, and that this occupied most of the day, so that they were prevented from holding a meeting.

Whilst the Indians were encamped at this place, some of them who had received instruction at the mission schools wrote letters back to their friends.—A chief who had always opposed schools was surprised at their facility in writing, and would come and sit by them, and ask them to read what they had written. He then acknowledged his error, and wished to engage for a year one of those who could write to teach his people.

The captain of the steamboat who conveyed a party of 200 up the Washita river bears testimony to their christian conduct. He said "I never saw people more devout. They had morning and evening worship on board the boat."

The conduct of the christian Indians when encamped presented a striking contrast to the conduct of those who had not embraced the Gospel—who were seen drunk and fighting in their tents, and about the streets of the villages through which they passed.—A pious gentleman who frequently visited the Indians whilst encamped near Vicksburg, states that he was truly delighted and astonished at the difference. He heard the christian Indians at their morning and evening worship, and witnessed the order and neatness of their camp.

It is matter for serious regret that the confidence of the Indians should be so much weakened in the General Government. The feeling is general, I may say universal, that they will retain their new lands only until they are wanted by the whites. This feeling, if acted upon will retard more than any thing else their improvement. They seem to be under the impression that they will not keep their lands 20 winters. And indeed had they complied with the wishes and solicitations of some they would have parted with a portion of them before the expiration of one winter. Perhaps it is not generally known that an offer has been made to obtain a part of their country for the Chickasaws. Even while they were on their way to Vicksburg, a mesenger was despatched to the head men requesting them to meet Generals Eaton and Coffee to treat for a cession of land for the Chickasaws! But this overture was received with great indignation.—One of the head men said "perhaps it would have been as well to let us *set foot on our new land before they asked for it.*"

There has doubtless been a great amount of suffering among the emigrants from the extreme severity of the weather, they being as usual but thinly clad; and before they reached their destination they probably suffered from scarcity of provisions. A party attempted to go through *by land* with their horses and oxen, but were surrounded by water in the Mississippi swamps, and would have perished had they not been received by a steamboat. More than 100 horses perished, and some of the Indians, but how many is not known. The scene was most frightful. Many of the horses were seen standing up in the mud, dead. They had been six days without food when they were taken into the steam-boat Talma, Capt. Shirly, who deserves the thanks of the friends of humanity for his exertions to save them.

How strongly does the situation of the christian party commend itself to the christian who knows what temptations mean. The christian party are a little flock without a shepherd—having no place of worship and surrounded with their drunken and pagan neighbors—with whom they are compelled to mingle, and who are constantly employing every means to grieve and irritate them. Let us hope and pray that the present movement may be overruled by a gracious Providence as the means of spreading the Gospel among the surrounding tribes.

The Supreme Court vs. Georgia.

The following extract from an article in the Cincinati Gazette on the subject of the late decision, may preclude much idle speculation among those who are not very well versed in legal matters.—*Cincinnati Journal.*

THE CASE OF THE MISSIONARIES.

The newspapers teem with speculations, suggestions and surmises, as to the probable consequences of the recent decision of the Supreme Court of the United States, in the case of the Missionaries. One alleges, that the mandate to release them has been issued to the Marshal, and supposes he will refuse to execute it, or will resign. Another says, that President Jackson has declared that the sentence of the law must be executed. A third asserts, that the President has declared he will not assist its execution, and talks about impeachment. A fourth hints, that the Supreme Court have indicated that if their judgment is set at nought, they will never meet again. All this is not only idle, it is mischievous. Very sensible men, who are not lawyers, may talk a great deal of nonsense upon legal subjects. When they do so, legal men should set them right. I am surprised this has not been done, in the matter here refered to.

The mandate issued by the Supreme Court, in the case of the Missionaries, is not and cannot be directed to the Marshal. It is addressed to the Georgia, Court, in which the sentence was rendered. It is the common ordinary process issued, when the Supreme Court reverses the judgment of an inferior court.—Exactly the same kind of process will issue, to the United States Circut Court for Ohio, in the case of the City of Cincinnati and E. White. It informs the Georgia Court that its judgment is reversed and annulled, and it directs that the Prisoners be set at large. In common cases, the Georgia Court would receive the mandate, cause it to be recorded, and comply with its directions. This is the plain course of duty, in a Government of laws. But the Georgia Court may refuse to pursue this course. The Court of Appeals of Virginia once refused to pursue it, and the proceedings that followed were these: The party interested, applied, at the next term of the Supreme Court, for redress: that Court entered into no conflict with the Court of Appeals of Virginia. It issued process direct to the Marshal of Virginia, to put the party in possession of the property adjudged to be his right, by the Supreme Court. The Marshal obeyed, and there the matter ended.

If the Georgia Court refuses to respect the mandate, that refusal does not defeat its validity and effect—neither does it call for any action on the part of the President. In fact, it makes no occasion for him to act. Several modes of seeking further redress are open to the counsel for the missionaries. One of them is, that pursued in the Virginia case. Let the matter rest until the next Supreme Court, and then apply to that Court for the proper writ addressed to the Marshal of Georgia, commanding him to set the prisoners at liberty. If he refuse to obey this writ, then the next measure is to proceed against him by attachment. In case of such refusal, it would, perhaps, be the legal duty of the President to remove the Marshal, and appoint one that would act; but his omitting to do so could hardly be held an impeaceable offence.—If the Marshal take upon himself to execute the process, and the officers, of Georgia resist, it then becomes his duty to call for aid upon the citizens of the state, as state officers call for assistance when resisted in the execution of legal process. If he cannot obtain this assistance, then it is his duty to represent the matter to the President; and it is the President's duty to call out the military power of the Union, to enforce the execution of its laws.

There is another mode of proceeding which may bring the contest to this crisis in less time. The reversal of the Georgia judgment totally takes away its validity. It is of no more effect than if it had never been rendered. The missionaries are as illegally confined, as if no accusation had ever been preferred against them or sentence passed upon them. Their counsel may therefore apply to the United States District Judge of Georgia, or to the United States Circuit Judge for that district, for a writ of habeas corpus. This writ must be granted, and those judges being concluded and bound by the decisions of the Supreme Court of the United States, must, and no doubt would, order the prisoners to be discharged.—Process to insure their discharge would be issued to the Marshal, and then the same predicaments occur as already stated. But until the State officers of Georgia refuse to respect the decisions, till a Marshal has refused to act, or until he is resisted in acting and unable to command assistance to enforce obedience, the President has nothing to do. It becomes him to remain silent, until called upon to express his opinions and intentions, and it is most likely he has pursued this course.

Day of Prayer in England.—The London Evangelical Magazine for January contains an Address to the Pastors and Members of Churches in the Independent denomination, signed by George Redford and J. A. James, on the importance of a day of united prayer, in consequence of the fact, that "public affairs are in a state of extreme agitation—commerce and trade at a low ebb—the fatal pestilence, like a destroying angel, has set its foot upon our shores, and pauses only till the Almighty Sovereign shall seal its commission—crimes, unexampled have been brought to light—the church languishes—fanaticism and speculation, like a wrathful bolt from the skies, have scathed some of the cedars of Lebanon," &c. &c. These are said to be distinct and imperative calls to humiliation and prayer.—*Christian Watchman.*

Foreign Deaths.—Died in England, Nov. 5, in the 32d year of his age, Mr. William Greenfield, M. R. A. S. the learned superintendent of the editorial department of the British and Foreign Bible Society. He was born in humble poverty, but was a self-taught man of literature. By his own private efforts he acquired Greek and Hebrew, and was profoundly acquainted with almost all the written languages of the East.

Died also at Clipston, Northampton co. England, on the same Nov. 5th. the Rev. John Mack, Pastor of the church in that place, aged 42. He has left a widow and six children in needy circumstances. An appeal is made to the Christian public on their behalf, from a committee of gentlemen in London.

Died at Kidderpore, India, April 21, Rev. John Adam, Missionary, one of the most devoted men that ever laboured for the cause in Bengal.—*ib.*

FOREIGN NEWS.

By an arrival at New-York London papers have been received to the 24th of January.

The cholera is gradually extending in England. The daily report published in London on the 24th, states that the whole number of new cases in all the towns visited by the disease was 88, deaths 24, recoveries 52, remaining 241. The whole number of cases from the commencement was 2350, deaths 791. On the Continent the cholera is every where abating. At Berlin it has entirely disappeared. At Vienna there were only two cases remaining.

The Reform Bill was still under deliberation in the House of Commons, and is supported in its various stages by a majority of about two to one. It is stated that the new peers will not probably be created until one more attempt has been made to carry the bill without them.

The Portuguese were daily leaving Paris to join the expedition of Don Pedro at Belle Isle. It would seem that the Count de Villa Flor, the "hero of Terceira," is to command the expedition.

The convention between his Britannic Majesty and the King of the French, for the more effectual suppression of the Slave Trade is published in the London papers. It gives the mutual right of search subjected to some restrictions, which, it is thought will not impair its efficiency.—*N. Y. Observer.*

THIRTEEN DAYS LATER.

A conspiracy of some importance, has been discovered at Paris but immediately put down, the debates in the Chambers on the Budget continues, and at times are as acrimonious and violent as usual. The celebrated Sect of St. Simonians have attracted the attention of Government,—the Chief has been seized and the Hall in which they held their sittings closed.

England and France have taken a decided step in Belgian affairs. They have ratified the Treaty agreed on by the London Conference.—The two Governments it is said have held the most decided language to the other powers.

The Reform Bill is still dragging on slowly in the House of Commons. Sir Henry Parnell, the Secretary of War, has resigned.

Four of the Bristol rioters have been hung, the rest pardoned. The court martial on Captain Warrington was still sitting. An immense mob had collected at Manchester, in obedience to the call of the Political Union Society, and been dispersed by the civil and military authority.

The state of Italy is very unsettled.

Don Pedro had taken formal leave of Louis Philippe, preparatory to embarking on his projected invasion of Portugal. He was dressed in a Portuguese Field Marshal's uniform.

STILL LATER.

By arrivals at New-York, Paris papers have been received to the 10th of February, and London papers to the 8th.

Fresh disturbances had occurred in the Papal states, and France was about to send troops to occupy the Territory in connection with Austria.

Peru.—*Earthquake in Arica.*—A letter to the editors of the Baltimore Gazette, dated Lima, Nov. 19, 1831, says, "In my last I forgot to mention that a dreadful earthquake took place at Arica on the evening of the 9th, at 9 o'clock, which nearly reduced all the houses to a state of ruin. In Tacma the walls of nearly all the houses are cracked, and all fell in. The distance between Arica and Tacma is about 15 leagues. A place called Locembo, about 12 leagues to the north of Arica, is said to have been levelled to the ground. The shock was also felt at Islay and Arequipa—but was not felt here."

Cholera at Cairo.—The Rev Mr. Kruse, of the Church Missionary Society, stationed at Cairo, gives an appalling statement of the Cholera in that city.—The population is estimated at 300,000 souls. In the early stages of this frightful disease, 1500 people were carried off daily. The fatality gradually lessened, however, and at the date of the last letter, September 18th, the deaths had diminished to 50 per day.

Calcutta, Oct. 20.—We regret to learn by a private letter from Afira, that the Cholera Morbus had made its appearance in that city, and that for several days the deaths amounted to fifty per diem.

SUMMARY.

Carlise College.—We learn from the Carlisle Herald, that the Board of Trustees of Dickinson College, in that town, have resolved to close the institution at the end of the present session. The Herald says, "This Institution has been in a declining state for a considerable time past, the number of Students at the present moment being but 15 or 16."

We understand the steam boat Eagle was sunk, on last Tuesday evening, about ten miles above this city, on her way to Brownsville. It is said that the boat can be raised, and that no lives were lost.—*Christian Herald, March 10.*

Distressing Accident.—On Sunday evening, the 4th inst., about 5 o'clock, a skiff crossing the Monongahela, a short distance above the bridge, with 9 passengers, was upset, and 5 persons drowned.—*ib.*

The price currents from Hamburgh thus quote article spirits—"Avoided in consequence of its influence in cases of cholera, and on the decline." Who can say but that we may escape in this land, by temperance, that awful scourge, which is now inflicting its heaviest stripes on the men and families who drink ardent spirits!

From estimates made in the several towns agreeably to the published request, it appears that in this county, 428 farmers had conducted their business the past year without ardent spirits.—*Genius of Tem.*

In one town, 9 out of 12 brick yards had been worked without ardent spirits, with the exception of one single individual out of 30 or 40 laborers.—*ib.*

By accounts from several of our vessels of war on foreign stations, it appears that more than half their crews have voluntarily relinquished ardent spirits, and accepted the cost of their customary allowance in the small sum substituted by order of Mr. Woodbury.—*Wash. Globe.*

One hundred and seventy-seven Lottery offices in Philadelphia.—How many are there in New York!—*Genius of Temperance.*

A Melancholy Accident.—The Alexandria Gazette, of Saturday says—We learn that a schooner capsised near fort Washington, during the severe blow on Thursday night, and all hands on board perished. The steamboat Sidney, then on its way up with the mail from Potomat Creek, was unable to render any assistance. The name of the vessel is not known.

DIED, in this city on Friday last, Mr. Charles Norwood, at an advanced age.

——On Saturday last, Mrs. Ann Thomson. Same day, Mrs. Potter.

Advertising Patronage.

It is very desirable to us, that the advertising patronage of the Luminary should be increased. We hope the friends of the paper will lend us their aid in effecting this object. We speak from correct information, when we say, that the Luminary has a more extensive circulation than any newspaper west of the Alleghanies. Advertisements left at the office, or at *A. T. Skillman's* Book Store, will be promptly inserted, at the usual rates.

Book and Job Printing,

Promptly and neatly executed at Luminary office, and on reasonable terms. We respectfully solicit of our friends a share of this kind of patronage.

CLASSICAL & SELECT SCHOOL.

Mr. G. Whipple

PROPOSES opening a School, for Males and Females, in the new building, nearly opposite Van Doren's Collegiate Institute.

Having had experience as a Teacher, in one of the best institutions in the State of New-York, he flatters himself he shall be able to give satisfaction to those parents who may entrust him with the education of their children.

TERMS.

Reading, Writing, and Spelling,	\$3 50 per qr.
Arithmetic, Book-Keeping, English Grammar, and Geography,	\$4 50 "
History, Ancient and Modern, Rhetoric, Logic, &c.	\$5 00 "
Natural and Moral Philosophy, Geometry, Algebra, Latin and Greek,	\$6 00 "

REFERENCES.

Rev. N. H. Hall,	Dr. J. Scott,
Rev. B. O. Peers,	T. T. Skillman,
J. M. McCalla, Esq.	A. T. Skillman,

The first quarter will commence on Monday the 26th inst.

Lexington, March 12th, 1832. 37-tf.

Sunday School Books.

AN ample supply of the above Books will be kept at the American Sunday School Union Depository on 5th cross street, between Main and Market sts. and opposite Beer's Tavern, Louisville, Ky by

JOHN PAGE SMITH, Book Agent.

March 1st, 1832.

☞ Printers in the West, friendly to the Sunday School cause, are requested to publish the above notice in their papers.

FOR SALE,

A FARM, containing near one hundred and forty acres of good land, lying in the vicinity of Nicholasville, Jessamine county, on which is an elegant brick house, and other necessary improvements, and a good apple orchard. Persons wishing to purchase, are requested to make immediate application. For further particulars apply to the owner on the premises.

JOHN L. PRICE.

Feb. 20th, 1832. 35-8m

POETRY.

From the Religious Intelligencer.

Letter from a Cherokee Child to the Children of the U. States.

[There is a pathos in the following beautiful lines which must touch the heart of those who can feel for others woes. We hope those to whom it is addressed will regard the supplication—"*Pray for us.*"]

We had a Teacher, and his voice was kind
To us poor Indians.—Though his brow was white,
He did not scorn us.—When he spake of Him
Who took young children in his arms, and died
Upon the cross for sinners, such a light
Would kindle in his eye, and he would strive
So for our soul's salvation, that we blest
His holy tenderness. But he is gone.
They took him from us. Men who would not heed
Our misery, did hang a heavy chain
About his neck, and o'er the rocky road
And through the storm and darkness lead him on
To lock him in a prison. Side by side,
With the blood-shedder and the thief he toils,
Clad in coarse garments and with no fond smile
Of wife or babe to cheer him. Months have fled,
And they release him not. Yet he hath done
No harm, except to teach the Cherokees
Their Bible-duty and the hope of Heaven,
That glorious home from whence no foe can drive.
—Each night I weep, and ask the white man's God
To give us back our Teacher.—Pray for us,
White children!—happy children!—you who know
Far more than us,—oh! when you kneeling ask
Pity for those who mourn, beg God to bring
Our blessed Teacher from his prison-house,
That we may listen to his words again.

Hartford, Feb. 16th, 1832. L. H. S.

CHILDREN'S DEPARTMENT.

For the Western Luminary.

Bible Stories for little Children.

NO. 5.

After the waters had covered the earth a hundred and fifty days, God caused a wind to blow, and they began to dry up, and to roll back to their own places; so that in a short time the ark stopped sailing, and rested on a high mountain, in the western part of Asia. There was a window in the top of the ark, and Noah, or some of his family often looked out of it, to see if there was any dry land in sight; but as the window was very small, they could see only a little way from it, and it was a long time before they could see any thing but the blue sky, and the dark deep waters. At last they saw the top of a mountain.—Children, some of you have heard how very glad Columbus, and the men that were with him, were, when, after they had been sailing seventy days on the Atlantic Ocean, a man cried out, "Land, land." But do you not you not think our Father Noah, and those that were with him in the ark, felt even more and glad than Columbus and his men did, and thanked God more heartily, for letting them see land once more; when they had been for more than three times seventy days sailing an ocean which covered the whole earth? Noah waited forty days and then sent a raven, (a large, strong bird) out of the window of the ark, that he might know whether there was much dry ground; as he knew, if there *was*, the raven would stay out, and if not, it would come back again.—The raven flew about from one mountain top to another, till the ground was dry. After a few days he put out a dove, but the poor bird could find no resting place, for she cannot fly far like the raven; so she came back to the ark, where she staid seven days more. Then Noah sent her out again, and she came back in the evening, with a green leaf in her mouth. Then Noah knew the waters were dried up; so he took the roof off the ark and looked, and the ground was dry. Then he and all that were with him came out of the ark, where they had staid just one year and ten days. And do you not think they felt sadly when they looked around, and thought how different the world they had found, was from the one they left when they went into the ark. Then there were a multitude of busy, happy people around them; cattle were feeding on a thousand hills, and birds were singing in the air. Now, there was not a creature that breathed in the wide world, but that one family, and the few animals that were saved with them. Those that love God, will not feel sad very long, at any thing *he* does. Noah loved God, and knew that he had done right in drowning that wicked world; and one of the first things he did after he came out of the ark, was to build an altar, and offer a sacrifice unto the Lord. And because there were but few animals, Noah did not think he must make his offering very small, but he offered an animal of every kind that was used for sacrifice. God was pleased with the offering, and he blessed Noah and his sons, and told them he would never again send a flood upon the earth, to drown the people that were in it. And that he would set a bow in a cloud, which they might look at, and remember his promise, not to drown the world any more. You have seen the pretty rainbow children, after a shower. Well, every time you look at it, remember how sure the promises of God are. That promise was made more than four thousand years ago, and it has never been broken yet, nor never will be. At that time God gave people leave to eat the flesh of animals, which he had not done before, and told them to replenish the earth. That is, to fill it again with people. Noah lived after the flood three hundred and fifty years; and was nine hundred and fifty years old when he died. Noah was certainly a good man. He loved God and kept his commandments; yet the Bible tells us he did *one* thing that was very wrong. Now I will tell you one thing in which the Bible is different from all other books. When good men do wrong things, the Bible always tells us of them. Other books tell us only the good things that good men do, and say nothing about the bad ones. But the Bible tells the whole truth. The wicked thing that Noah did, was to drink wine till he became drunk. Now the Bible says, that "no drunkard shall enter the kingdom of God." This means, that no one who lives and dies a drunkard, shall go to heaven. Noah never drank too much but once; and then he repented of it, and God forgave him. The world soon had many people in it again, and can you believe it children, people soon began to grow wicked again. Though they knew that God had a little while before, drowned a whole world, because the people in it were so wicked, yet that did not keep them from being wicked themselves.—Just so it is now with sinners. Though they know that God will punish them forever, if they do not repent; they love sin so well, that they *will* keep on sinning. Wicked people are always proud. The people that lived soon after the flood were very proud, and some of them thought they would build a great city, and have one house in it, the top of which would reach to heaven; so that they might have a great name in the earth. You see they wanted to do this, just because they were proud, and wanted every body to praise them, and their great city. You know, children, that now different people speak different languages. Some of you have seen Indians, and heard them talk, but could not understand them; and some of you have heard Germans and Swiss talk, and could not understand them. The reason you could not understand these Indians, and Germans, and Swiss, is, they speak a different language from yours. There are a great many different languages in the world now. But at the time I am telling you about, all the people in the world spoke the same language. So they could all understand each other, and could do any thing they tried to do. God was not pleased with what they were doing; he saw they were building a city only to make them prouder and wickeder; and the Bible tells us he confounded their languages. That is, he caused some of them to speak one language, and some another, and some another; so they could not understand each other at all, and were obliged to leave off building their city. You see from this, how there came to be different languages in the world. I. S. T.

SABBATH SCHOOLS.

From the Sunday School Journal.

Thoughts on the indirect, but powerful influence of Sunday Schools upon general Education.

The Sunday School Institution is training up a multitude of persons actually qualified to be successful teachers of youth.

I will not say that every Sunday school teacher becomes thus qualified. Yet it cannot safely be denied, that amoung the thousands who are for years exercising themselves in this department, a good proportion will be fitted for the service of the public as instructors of youth.

No one will refuse to grant, that many teachers of common schools have mistaken their calling, and manifest no talent for instruction; nor, on the other hand, that there are a great number of persons who possess a natural aptitude for this work, which, however, has never been developed.

The Sunday school, by summoning so great a number of persons to the work of teaching, reveals to both these classes their capacity and their defects, and leads some to take up the business of instruction as a profession.

If the peculiar methods to which we have alluded are thus excellent, then those who have practised them for years will naturally be competent teachers, provided that they have previous qualifications of temper, talents, and general character. There are many such, many whom I could point out in Sunday schools, who are prepared at this time to undertake the work of instruction in any common school; many whose attention has been drawn to this field by their pleasant experience in Sabbath school instruction. Some have already gone from this seminary of teachers, to the great advantage of popular education.

These remarks have a special application to the female sex. In the Sunday school, females have have proved themselves to be in no respect inferior to their associates of the other sex; and as they would not, in many cases, have discovered their own ability but for this precedent discipline, they owe to the Institution the development of their capacities, and the indication of this as their appropriate field.

And how important is it that persons of this description, honest, virtuous, trust-worthy, conscientious, experienced, and pious, should be brought forward in this great work. If a plan had been sought for which should elicit the most select talents of the community for the service of education, none could have been devised so simple and efficient as the Sunday school. The experience of even one or two years spent in Sabbath instruction, is no small preparation for the active labours of the daily school; and I account it a signal favour of Divine Providence, that our country has many hundreds of persons, of both sexes, actually engaged in teaching, and well fitted, if any exigency should demand their services, to step forward in the illumination of the people.

Having thus offered some hints upon these two prominent topics, which serve to show the manner in which the interests of popular education are likely to be promoted by the Sunday school institution, I shall subjoin a few desultory observations, tending to the same conclusion, but which are not referable to the preceding heads.

In order that public instruction should be carried forward with effect, it is necessary that *parents*, of all classes, should be made to feel its value. It is the inability to appreciate sound learning which occasions the supineness of the more ignorant with regard to the education of their children.—No man will care to have his son taught, who has not some opportunity of learning what instruction is worth. This opportunity the Sunday school affords. Here I make my appeal to those teachers who, like myself, have again and again heard from parents, themselves ignorant, expressions of admiration and delight at the attainments made by their children in the Sunday school. This is new light thrown upon the minds of many, with regard to education, and may become the occasion of their affording to their children further means of improvement. All must see how this change in the sentiments of parents is advantageous to general education.

Great errors prevail among a certain class of persons with reference to the facility of acquiring knowledge. Men who are rude and ignorant think of *learning* as something well nigh inaccessible. They talk of giving their sons *an education*, as they would talk of giving them an estate. They think it a Herculean labour in the attainment. But the Sunday school changes their opinion; shows them what a fund of knowledge may be acquired in a few months, and prompts them to add to this by the instructions of other masters.

There are now in the United States upwards of six hundred thousand Sunday scholars. Leaving out of the account account, then, one half, as incompetent to receive instruction, or incorrigibly idle and negligent, we have three hundred thousand, of whom it may be said that they are receiving, or have received, the basis of a good education. These children and youth are better prepared to gain advantage from common modes of teaching than others; have already obtained much that is valuable, and are in some measure awakened to a taste for reading, and a desire of improvement. In their turn, they are to become parents, but not such parents as those to whom I have alluded—dead to all the benefits of learning. No; they have learned to value instruction, and of course are likely to seek it for their children. This augurs well for the coming generation, and begets the hope that not many years will elapse before the rudiments of useful knowledge will be possessed by all the children in our land.

I feel justified, therefore, in drawing the conclusion, that by this indirect, but powerful influence, Sunday schools are tending daily more and more to the promotion of popular illumination, and the dispersion of popular ignorance. HEBER.

TEMPERANCE.

From the Journal of Humanity.

On the Traffic in Ardent Spirit.

In view of the *principles* and *facts*, which have been exhibited in the thirty letters which have been published and circulated extensively through the country, the question now returns, Is the traffic in ardent spirit consistent with the Christian religion? and can the man who understands truly its nature and its effects, and yet, for the sake of money, continues to be engaged in it, have scriptural evidence himself, and exhibit it to others, that he is a *good* man?

What is this traffic?

1. It is the selling of that, without the use of which nearly all the business of this world was conducted, till within less than three hundred years: and which of course is not needful.

2. It is the selling of that, which was not generally used by the people of this country, for more than a hundred years after the country was settled: and which, by hundreds of thousands, and some in all kinds of lawful business, is not used now. Once they did use it, and thought it needful, or useful. But by experiment, the best evidence in the world, they have found that they were mistaken; and that they are in all respects better without it. And the cases are so numerous as to make it certain, that should the experiment be fairly made, this would be the case with all. Of course, it is not *useful*.

3. It is the selling of that which is a real, a subtle, and very destructive *poison;* a poison, which by men in health cannot be taken, without deranging healthy action; and inducing more or less disease, both of body and mind: and which is, of course, when taken in any quantities, positively *hurtful;* and which is, of course, forbidden by the word of God.

4. It is the selling of that, which tends to form an unnatural and a very dangerous and destructive appetite: which, by gratification, like the desire of sinning in the man who sins, tends continually to increase; and which thus exposes all who form it, to come to a *premature grave.*

5. It is the selling of that which causes a great portion of all the pauperism in our land; and thus, for the benefit of a few, (those who sell) brings an enormous tax on the whole community. Is this fair? Is it just? Is it not exposing our children and youth to become drunkards? And is it not inflicting great evils on society?

6. It is the selling of that, which excites to a portion of all the crimes that are committed; and which is thus shown to be in its effects hostile to the moral government of God, and to the social, civil and religious interests of men; at war with their highest good, both for this life and the life to come. And can the man who knows these things, and yet, for the sake of money, and because he believes that he can obtain a little more than he can by another employment, will continue to be engaged in producing these results, have scriptural evidence himself, or exhibit it to others, that he is a *good* man? Can he, while he does this, show that he ceases to do evil, and is ready to sacrifice that which is known to be destructive to his fellow men? If not, how can he show that he is a good man?

JUSTIN EDWARDS,
Cor. Sec. Am. Temp. Society.

To Church Members.

Let every member of the Church refrain from the traffic in ardent spirits. This is indispensable. The great object is, to get public opinion so corrected on this subject that it will not only be disreputable to deal in this article of merchandise, but that it may be made a contraband of trade, and that it may be considered, as it really is, high treason against the interest of the nation and an offence against the peace of society to be engaged in this traffic. But how can this be done when Church members are engaged in this work? My Christian brother, if you saw this trade as I believe God sees it, you would sooner beg your bread from door to door than gain money by such a traffic. The Christian's dram shop! Sound it to yourself. How does it strike your year? It is doubtless a choice gem in the phrase-book of Satan! But how paradoxical! How shocking to the ear of the Christian! How offensive to the ear of Deity! Why, the dram shop is the recruiting rendezvous of hell! If the term shocks you I cannot help it, for we all know it is the truth.) And shall a Christian consent to be a recruiting officer? It is here the drunkard is made, and you pander to his appetite until you have kindled up in his bosom a raging fire that can never be quenched—and all this for a little money! And when you have helped make him a drunkard, and he becomes troublesome, you drive him, perhaps, from your house or your shop, declare you mean to keep an orderly house! express your abhorrence of drunkards! and imagine you are innocent of their blood! But it is too late to talk about denying him now. *The man is ruined, and you have been the instrument.* Say not, if you do not sell, others will. Must you be an ally of Satan, and a destroyer of your race, because others are? If you leave off selling, you will weaken the ranks of sin, and strengthen the hands of the righteous.—Say not, if you do not sell, it will injure your business, and prevent your supporting your family. It was well said by one, that "such a statement is a libel upon the Divine government."—Must you, indeed, deal out ruin to your fellow men, or starve? Then starve! It would be a glorious martyrdom contrasted with the other alternative. Do not say, I sell by the large quantity—I have no tipplers about me—and therefore I am not guilty! You are the chief man in this business—the others are only subalterns. You are the "poisoners general," of whom Mr. Wesley speaks, "who murder your fellow citizens by the wholesale. But for the retailers to do your drudgery, you would have nothing to do. While you stand at the bulk head, and open the flood gates, they from this river of fire draw off the small rivulets, and direct them all over the land, to blight every hope, and burn up every green thing. The greater your share in the traffic, the greater is your guilt. There is no avoiding this conclusion. The same reasoning will also apply to the manufacturer. If any man has priority of claim to a share in this work of death, it is the manufacturer. The Church must free herself from this whole business. It is all a sinful work, with which Christians should have nothing to do, only to drive it from the sacred enclosures of the Church, and if possible from the earth. —*Dr. Fisk.*

IS KILLING ONE'S SELF SUICIDE?—The Chronicle thus alludes to the death of McDermot, as the inquest decided, "from an excessive use of ardent spirits."

"With all due difference to the jury, we would much rather have seen a verdict of 'suicide' at once—which it was, nothing more or less."

Suppose a man should take a half gallon of whiskey, and should die in consequence a few hours after—would not this be in truth as much suicide as if he had mortally wounded himself with steel or lead, and lingered a short time? Not less, and probably more, than seven individuals, notoriously intemperate, have gone out of the world from this vicinity within about three months—nearly all suddenly.—*Can. Watchman.*

From the Vermont Chronicle, February 24.

CONVENTION ON PROTRACTED MEETINGS.

Agreeably to notice in this paper, 12 ministers from New Hampshire, and 21 from Vermont, convened in place [Windsor,] on the 14th instant, and organized as a Convention, by chosing Rev. N. Lord, D. D. moderator, and Rev. S. Delano, scribe. The meeting was continued through the next day. We believe its influence on the minds of those present, and through them, on others, will be most happy. But its chief value consisted in *free conversation* on important *principles*, and cannot be imparted to those not present, by publishing extracts from minutes.

The advantages which we may hope from the judicious use of protracted meetings, the evils to be apprehended from their abuse, and the reasons to fear that they may be abused, were fully discussed; after which it was voted unanimously, tbat "this Convention, on the whole, approve of protracted meetings for the promotion of religion."

It was universally thought, that at a protracted meeting, there should be a great deal of *instructive* preaching; that in the words of one of the resolutions, "the great truths of the gospel, which are the fundamental principles of Christian experience," should be much insisted on. It was considered important that these should be exhibited, not as they sometimes stand in formal treatises on Theology, but just as they lie in the experience of Christians. And the greater the degree of excitement, the greater quantity of such instruction is demanded, and the more imperious is the demand for it.

Another point much insisted on was, that prayer should actually be *prayer*,—the offering up of our desires to God,—and not an address to men, or an exhibition before men. The danger of this fault exists whenever one man attempts to pray aloud in the presence of another. It is every where a great fault, but no where greater than at such meetings. Every attempt to produce excitement, otherwise than by a clear and plain exhibition of divine truth, was decidedly condemned.

It was thought that there was a tendency, in some places, to multiply these meetings excessively; and that ministers ought resolutely to guard against being called away from their studies and pastoral labors to attend them, to the injury of their own people, and their own minds.

It was thought that the principles discussed, of which we have given the leading thoughts, would, if rigidly adhered to, sufficiently guard protracted meetings from whatever evils have been feared by friends or reported by enemies, and would render them useful to the cause of Christ, wherever the people feel interest enough in divine truth to attend them.

In conclusion we would remark, that the principles approved by this convention are those upon which protracted meetings in this region have been generally conducted. So far as our observation has extended,—and we have been present at a considerable number,—the deviations have been few and unintentional, and comparatively unimportant. And from information on which we can rely, we think the same remark may be applied generally. The good effects of several of the earliest are yet visible, not only in the increased number of believers, but in the higher tone of piety in the churches, and greater desire to hear the gospel in others; and no instance occurs to our memory, of any serious evil arising from them, either to communities or to individuals.

The Hon. John Cotton Smith, of Sharon, Con. has been appointed president of the American Bible Society, in the place of Col. Richard Varick deceased.

Schools in Asia Minor.—A late number of the London Missionary Register contains a request for two schools, one for the study of ancient *Greek*, and the ether monitorial, at *Thyatira*. It is signed by the Archbishop of Ephesus and others, and states that there are 250 boys and 300 girls in the town, to receive the benefits of the schools.

WATCHES, CLOCKS, &c.

THE Subscriber takes this method of notifying the public, that he has located himself permanently in the town of Versailles, for the purpose of carrying on the

Watch and Clock Business.

He will repair all kind of Watches and Clocks carefully, and warrant their performances. He will also manufacture and keep on hand a good assortment of *SILVER WARE AND JEWELLERY.* Persons entrusting him with their work shall have it done with neatness and with punctuality.

W. W. NOURSE.

Versailles, Ky. February 11th, 1832.—33-tf.

TEMPERANCE TAVERN.

FOR the satisfaction and information of those that have patronized my house heretofore as a house of entertainment, and also that those who may think of calling on me in future may not be disappointed, I take this method of informing the public that I no longer keep in my house, as a beverage, any description of ardent spirits, as I do conscientiously consider the use of them not only unnecessary, but injurious, to the social, civil, and religious interests of the human family, both as it respects their temporal and eternal interests. G. H. BRISCOE.

Mercer County, Ky. Oct. 10, 1831. 15-tf

SHELBY FEMALE ACADEMY.

THE third quarter of this institution will commence on Monday the 5th inst. The teachers of this Seminary have had a long experience in the instruction of youth, and they think it only necessary to offer their pledge that they will, as heretofore, most faithfully endeavour to discharge their obligations to the public. With respect to accommodations and the advantages afforded to our pupils by means of apparatus for illustration, &c., parents and guardians are respectfully invited to visit the Academy and judge for themselves, whether they are not *at least* equal to any similar institution in this city.

The terms of this institution are

For board, and all other expenses, including *pew rent* and use of the piano, $30 per qr. of 12 weeks.
For the first class, including chemical substances, &c. $8 per qr.
For the second class, including several studies combined with the first class, $6 per qr. For all others $4 per qr.
In the preparatory school $2 50 are charged per qr.
For instruction on the piano $10 per qr.
For French, by an accomplished teacher $8 per qr.
For drawing and painting 8 " "
12 1-2 cents per qr. will be charged for quills, ink, slate-pencils, &c.

Reasonable deduction will be made for absence caused by sickness. Those who choose to have their daughters attend but half the day will be charged but half price, except in music, drawing and French.

J. WARD, *Principal.*

Feb. 1st. 1832. 31-tf.

"It is easier to promise than to perform."—*Old Proverb.*

FEMALE EDUCATION.

ALBAN S. HOUSLEY,

PURPOSES opening a Female School in Lebanon, on the second Monday of March next; in which will be taught the rudiments of an English Education, such as, Reading, Writing, Arithmetic, English Grammer, Geography, History, &c. The year to be divided into two sessions, of five months each; and no student will be received for a less term than a session;—except, by *special* agreement.

TERMS.

For Reading, Writing, Arithmetic, &c. per session, $5 00
" English Grammar, Geography, History, &c. per ses. 7 50

January 12th, 1832. 29-tf.

JOHN M. HEWETT,

TRUSS, BANDAGE, RIDING GIRDLE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel, Corner of Short and Main-cross Streets, Lexington, Ky.

TRUSSES of all descriptions for every kind of rupture. Suspensory or scrotal bandages. Riding Girdles of all kinds (with and without springs,) with private pockets, Medical Pocket Cases for phials or Instruments. Ladies' and Gentlemen's Back-stays Silk, Morocco, and Buck-skin Suspenders, a large assortment upon an improved principle. Female or Parturition Bandages. Uterine Compress Bandages, a late invention, of great importance to those who practice Midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

The above articles will be sold low for cash, wholesal or retail.

Lexington, November 30, 1831. 22-tf.

Calvinistic Magazine.

THE four first volumes of the Calvinistic Magazine, can be had at the Book Store of A. T. SKILLMAN. Price $1 per vol. to those who take all the four volumes. $1 25 to those who take a single volume. Lex. Oct. 12, 1831. 15-tf.

MERCHANT TAILORS' FASHIONABLE STORE.

Williams & Wilson,

HAVE just received from the Eastward, in addition to their former stock, a splendid assortment of Fall and Winte goods, consisting of

London Blue, Black, Olive, Green, Brown, Clare Mulberry, Gray, Drab, &c. Fancy coloured Cassimeres of various descriptions; New style Lyons' cu figured silk velvet vestings; Fancy silk vestings of various descriptions; fashionable, plain, and fancy cravats, gloves, &c., Fancy silk pocket handkerchiefs suspenders, stocks, shirt collars, &c.

All of which they will sell low for cash. They pledge themselves that their work shall be executed in a manner not inferior to any in the United States. They return their thanks to their friends for their liberal patronage, and earnestly solicit them to call and examine for themselves All orders from a distance will be thankfully received and promptly attended to-Paris, London, New York, and Philadelphia Fashions just received. Employers wishing to obtain A. F. Saguezs paten system of cutting, from New York, or report of Fashions, can obtain it of us as we are his Agents.

N. B. To journeymen the highest prices will be given.

Lexington, Sept. 20, 1831. 12-tf.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adjoining the first Presbyterian Church So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful parts of a complete education will be taught. Tuition $35 per year for all the classes excep such as are simply taught reading, writing, geography and rithmetic; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly.

JAMES BLYTHE.

Lexington, April 4th, 1831. 40-tf.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

New Goods;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale*

Lexington, Ky. May 11, 1830. 45-tf.

NEW GOODS.

THE subscriber is now opening at his Store in Lexington opposite the Court-house, a very extensive stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia*, and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange fo goods. G. CHRISTY.

Lexington September, 7 1831. 10-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

☞Arrearages must be paid before the paper can be discontinued.

☞Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞All communications must be post paid, except letters from Agents remitting subscriptions.

☞All Postmasters, who are so obliging as to act as Agents, shall have the paper sent to them without charge.

☞Advertisements inserted at the usual rates.